

THE American Missionary

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

He hath sent me...to preach deliverance to the captives...to set at liberty them that are bruised.

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AMERICAN MISSIONARY ASSOCIATION.

F R E E D M E N.

ATLANTA.

Large addition to the Church.

The interesting revival reported by Rev. Mr. Francis, in the letter below, must not be confounded with the reports of the work of grace in the Atlanta University. This is more immediately connected with the city, the Storrs' school, and the church, outside of the University.

ATLANTA, Ga., June 10, 1872.

My dear Sir: You will be glad to hear how large and precious an ingathering we had yesterday as the "first-fruits" of the glorious spiritual harvest God is permitting us to gather. It was the day for our monthly communion service, and we welcomed *twenty-three* young converts to the Lord's table, a larger number than were ever received into this church at one time. Four others were expecting to unite with them, but were detained by providential causes, and quite a large number are still waiting for a more settled experience before taking this step; so that we have occasion to say "The Lord hath done great things for us, whereof we are glad." Among those received yesterday were some of the most promising of our young people, for whom we have long prayed and waited, and the news of their conversion will carry gladness to many faithful teachers who have had the care of them since these schools opened. All ages were represented, from youth to full manhood, in two cases husband and wife stood together, and a reformed

drunkard was not the least among the trophies of divine grace. The religious experience of most was very clear and satisfactory, evincing nearly an entire absence of extravagance and superstition, and showing how broad a foundation of scriptural truth has been laid by these few years of labor in day-school and Sabbath-school and church service. One woman was drawn to Christ by the remembrance of the dying words of a sister nine years ago; one orphan girl had been praying a long time so that she might meet her mother in heaven; she said "I gave up everything at last and Jesus came on my side and I go with Him everywhere." One little girl ten years old, who has had trials from an ungodly sister and school-mates who tempt her to break the rules, came to school one morning with a bit of paper cut in the form of a circle pinned to her dress like a breast-plate upon which she had written, "Please don't talk to me to-day, and I won't talk to you, do the right, God sees you all." To this she had signed her own name, thus "subscribing with her own hand to the Lord." One man many years a hardened drunkard said that he had always thought a bar-room or billiard-room all the heaven he wanted, now the thought of liquor was distasteful to him and the meeting was his foretaste of heaven. One woman had

been addicted to smoking for thirty years, has for two years past been trying to become a Christian, and we thought she gave good evidence of a change of heart. She said that after she had tried a long time and had given up everything she could think of, she heard one Sabbath a voice while all alone at home, saying, "Cannot you give up your pipe for Jesus?" She arose at once and put it away, and now for three months has had no taste for tobacco. To show her caution, I need only say that for three weeks no one knew of her sacrifice, and then only by accident, and she did not tell me until after six weeks trial had convinced her that she could stand fast. The children in school have been deeply moved, and for many days of their own impulse a band of thirty or more of them, devoted the half hour of recess to a prayer meeting under their own direction, giving up the opportunity to play and eat their lunch. We have held extra meetings for two months and the harvest is not all gathered yet, for in different parts of the city new cases of interest are daily found, and the Spirit of the Lord has evidently gone before to prepare the way for his truth. The first communion of this Church was celebrated five years ago, and at its anniversary yesterday, instead of ten, the number was *one hundred and sixteen*, of whom ninety sat down together. These have been years of waiting and hard labor, filled with difficulties and anxieties and not free from heavy burdens of sorrow, but the good hand of the Lord has been upon us, and we take courage and in the name of the Lord set up our Ebenezer.

Very truly yours,

C. W. FRANCIS.

A May-day Pic-nic—Rational Enjoyment
—Negro Oratory—Temperance Efforts.

THOMASVILLE, May 3, 1872.

The colored people here have just

been celebrating the 1st of May by a kind of school pic-nic. A Queen of May was selected from among the scholars, and crowned with all the appropriate ceremonies, after which followed a large number of declamations, dialogues and songs, by the pupils.

These acquitted themselves in a very creditable manner, although we had given but little time to preparation, as we did not wish to have it interfere with the regular school.

There must have been six or seven hundred persons present, including the Fire Company, which made a fine appearance.

I have never seen anywhere on such an occasion, a more quiet, decorous assembly, though all evidently enjoyed themselves highly. The tables were loaded with an abundance of good things, which children and adults alike appeared to appreciate. One of our colored orators in a preliminary meeting, had advised that all should come with good, rich baskets, and that the supplies of "sefectionery and lemonade" should be ample, as they wanted "to excel but not surpass" the white celebration which was to take place on the same day, and it was evident that his suggestions had been well carried out.

One of our leading temperance men remarked at the close of the day that he did not think a single dram had been taken by any one present, and another one added, "nor an oath uttered." This they seemed to look upon as unusual and noticeable.

We find that our temperance work is doing much good. We hold a meeting nearly every week. At some of these from twenty to thirty new names have been obtained. We hear of a few who have broken their pledges, but have reason to believe the larger part are consistent members.

Yours truly,

FANNIE GRAVES.

MISSISSIPPI.

A REVIVAL.

The letter below is from a student in our school at Tougaloo, who is preparing himself to be a teacher and missionary to his race. The defence in the last sentence will be in part appreciated by the reader, for the letter is verbatim, but the clear business handwriting we cannot print. Such young men, sustained by the grace of God, must be great helpers to their people:

Tougaloo, April 28, 1872.

We had seven new voices last evening in our prayer meeting. We have had a great revival lately. We have sixteen added to our number—five were baptized; the others had been members of other churches. I think our Sunday-school is more interesting than it was when ———— was here. The letter

wrote you was my own writing and composition, and so is this. I do my own writing.

Yours truly,

F. MARION.

MISSOURI.

Revival in Lincoln Institute.

We are sure our readers will be gratified with this full report of the blessed work of grace in this Institute.

JEFFERSON CITY, May 16, 1872.

The revival in Lincoln Institute, some account of which has been published in *THE AMERICAN MISSIONARY*, resulted in the hopeful conversion of about twenty-five students. The greater part of the converts are members of the first grade. The work of grace in many respects, has been particularly interesting. *Especial* interest was not manifested till Sunday one week before the close of the winter term. The anxiety and feeling were so deep that we had short meetings every evening during the week. Although the regular examinations were going on, the interest continued to increase—one or more conversions occurring daily. The week following, being vacation week, we held meetings every afternoon and evening. The feeling and interest became deeper, some earnestly inquiring what they

must do to be saved, others rejoicing in the love of God. There was no undue excitement. Conviction of sin was clear and pungent. Inquirers were deeply impressed with a sense of their lost condition, and of their need of a Savior. One young woman in giving an account of her experience said, she thought she was dead, her distress of mind was so great. I think she was slain by the law, and made alive in Christ. Frequently at the close of meetings, the conviction and agony of the inquiring, were so strong, that we could scarcely prevail upon them to leave the room.

The converted, had clear, enlarged views of the plan of salvation, and of the fullness of the Gospel. They found rest and great peace in believing. They "rejoiced with joy unspeakable and full of glory." Their faces shone like the face of an angel. We did not need to wait for them to *tell* what the Lord had done for their souls; the change was manifested in their countenances.

The erroneous ideas with regard to the way of "getting religion," were corrected. Many thought they could get religion only on the "mourners' bench." However, by their experience they learned differently. Some found Christ precious to their souls, while in the school-room, some while at work. One young lady who had been in deep distress of mind for several days, was urged to go out and work for Jesus in gathering poor children into the Sunday school. One morning she with two or three of her school mates started out "to do good." In a few hours, she returned rejoicing in the Savior. It has been now two months since the revival commenced, and we are able to speak of its permanent results.

The students have a fuller and more correct understanding of what religion is. A young lady from St. Louis remarked in our prayer meeting, that she thanked the Lord that her mother had

sent her to Lincoln Institute. She had thought that religion consisted in "getting happy, and shouting in meeting." But she learned that religion was doing good, doing right in all things, and being conscientious in small things as well as great things.

The change in the daily deportment of the converts is marked. Those who often got angry, and were quarrelsome, and made their teachers a great deal of trouble, are now kind, gentle, and obedient to the rules of school. They are now conscientious with respect to all the regulations of the Institute.

The influence of the work of grace upon the students collectively, is very manifest. They act more like men and women, are governed more by principle, have a higher appreciation of their advantages, and have a deeper sense of their responsibilities. Formerly there was a good deal of frivolity and trifling, now there is a spirit of earnestness and Christian sedateness. The students are more quiet and orderly in the school-room, and about the school-building; they study harder, learn faster, and in short, are making more rapid progress in all respects.

We thank the Lord for this great blessing, and trust that Lincoln Institute will continue to enjoy the richest influences of the Holy Spirit.

Yours in the bonds of Christian love,

M. HENRY SMITH.

TENNESSEE.

CHATTANOOGA.

Dedication of Church—Debt Paid—An interesting occasion.

In the April *MISSIONARY* we published an article in which Bro. Tade proclaimed the "Ebenezer" of joy and thanks for the erection of the new church edifices in Chattanooga. To-day we are permitted to republish notices of the interesting dedicatory services.

The *Daily Chattanooga Herald*, of May 5th, gives the following preliminary notice:

FIRST CONGREGATIONAL CHURCH.

This building, recently erected by its congregation, on the corner of Ninth

and A streets, is alike creditable to the labor and energy of its denomination here, and to the city of Chattanooga. The frame work, done under the guidance of Rev. Mr. Tade, of this city, and long connected with the American Missionary Association, is remarkably solid in its structure, while both the exterior and interior make a pleasing impression of work well done, and made to a purpose. The audience-room is neatly painted, its seats judiciously arranged, and the building is now ready for the solemn rites of dedication, which will take place this afternoon at two o'clock.

The labors of the American Missionary Association have been unceasing, and have certainly met with much encouragement. In addition to other work it has accomplished, is the erection of an Academy for colored scholars, at a cost of seven thousand dollars, and the establishment of a flourishing school. The building adjoins the Congregational Church, and has four schools and two recitation rooms.

Our city is fast increasing its population and number of business houses, and we have no fear that its Christian denominations will fall behind in their efforts to make it as much a city of churches as it is of mercantile progress.

The *Herald* gives under date of May 7th, a sketch of the

DEDICATION.

The First Congregational Church, of this city, was dedicated to the worship of God, on yesterday afternoon. The attendance was so large that room could not be made to seat all that came, and many remained standing out of the door.

An eloquent sermon was preached by the Rev. J. A. Thome, and the dedicatory prayer was offered by Prof. Bancroft. Both sermon and prayer were full of the spirit of Divine eloquence, and had a marked effect upon the congregation.

Remarks were made by a number of gentlemen, among whom was Mr. R. B. Hunt, General Superintendent of the Rolling Mill, who was very felicitous in his words of encouragement. An historical statement was made by Rev. E. O. Tade, and when it was announced that but one hundred and fifty dollars of the indebtedness of the Church remained unpaid, Mr. Rathburn, President of the First National Bank, said he would lessen the amount fifty dollars. In less than five minutes the sum was more than realized.

The church now needs only another coating of paint, and a bell. When that is done, a good work will have been accomplished.

SCHOOL EXHIBITIONS.

The exhibitions and concerts in the schools at the South are occurring. We give below two brief notices:

[From the Daily Memphis, (Tenn.) Avalanche.]

SECOND CONCERT OF THE LEMOYNE COLORED SCHOOL.—Last evening the second and closing exhibition of the Le Moyne colored school was given in the Greenlaw Opera House. Despite the threatening aspect of the weather there was a large house. The school children, to the number of over one hundred, occupied the stage at first, and presented a very neat, tidy, appearance. All of the girls were in fancy dress, and looked pretty. The programme was a lengthy one, embracing music, recitations, dialogues, declamations, tableaux and original essays, all of which were rendered in good style by the children. The audience were generous in their applause, and slighted no one of the little orators or vocalists, who by their efforts rendered the exhibition a success.

[From the Bambridge, (Ga.) Democrat.]

SECOND ANNUAL EXHIBITION AT THE WHITTIER COLORED SCHOOL.—Through the courtesy of Miss Lizzie Parsons, Instructress of the Institute, we were invited to be present at the exercises which took place last Tuesday evening.

The Academy building, quaint and sombre in exterior appearance, is within, spacious, neat and comfortable. Wreaths of cedar and flowers adorned the white walls and hung in beautiful festoons over the newly erected stage. The scholars were

all dressed tidily, and the girls were decked with roses and ribbons, and the happy faces of all added to the general effect. The most marked feature was the perfect order and system which seemed to pervade the school, reflecting much credit on the ability and efficiency of the teacher.

The performance consisted of dialogues, speeches and songs. They were well rendered, and many were entertaining and amusing. The vesper hymn, sung by the whole school with hands closed and heads bowed, was both solemn and impressive.

After the close of the exercises, by request of Miss Parsons, the following gentlemen addressed the school: Col. W. O. Fleming, in a chaste, able and instructive manner; Capt. D. A. Russell was earnest, advising and complimentary.

Mayor Jones made a few remarks congratulatory on the creditable manner in which all acquitted themselves.

Thus ended a very pleasant and interesting occasion, and we feel that the thanks of the community are due the teacher, Miss Parsons, for the self-sacrificing and faithful manner in which she has discharged the arduous duties of her calling.

BIBLE DISTRIBUTION.

Copies of Bibles and Testaments donated to us by the American Bible Society, were sent to some of our teachers. We give below a portion of the responses, showing the gladness of the people in receiving them:

CHARLESTON, S. C.

"We read responsively, and I chose the Gospel of John, as coming nearer some of the vital things which they were to know, than some other portions of the word. I cannot say that I know that any one was converted with this book in his hands, but I can say they were an exceeding comfort to us all. I wish I knew that three hundred more had been shipped from the generous donors to me this very day.

I have sometimes given a copy away to some old mother whose sight was failing, and who could read the large print "so comfortable."

I know that some, (and I presume all) of our pupils who have gone out to teach, follow our fashion of having devotional exercises in the morning, and to the success of these exercises and to the religious impressions of the whole

school, this gift of the Bible Society has contributed in no small degree."

M. N. WARREN.

SUFFOLK, Va

"The Bibles were very thankfully and prayerfully received, and in one instance the man I gave one to, was so overcome, that he could not speak for some time except by tears. The Testaments were also highly appreciated."

M. A. ANDRUS.

FLORIDA.

"Perhaps you may be interested to know that the introduction of the Bible into our school has given additional interest to our morning exercises; and that even on the part of our Catholic pupils no objection is made to its study. The Catholic mother of one of my boys assured me that she believed in the Bible, and had her boy read to her every night. I think it exceedingly important here in this stronghold of Catholicism, not to exclude religious instruction, as some even of our board of trustees wish to have done. So far, I have been untrammelled, and but two Catholics have gone from our school to theirs, while during the year several have come to us from them."

C. M. SEMPLE.

Words of Encouragement.

WAKEFIELD, Kansas, May 20, 1872.

May the Lord bless the noble work in which the A. M. A. is engaged, and raise up friends in place of some noble standard bearers who are being called to "go up higher,"

Yours, etc.,

R. S. TODD.

GENOA, N. Y.

I feel it an honor to assist an organization which saw the truth in American politics and was ready to send the Gospel to the poor, when others were sorely afraid of wounding the feelings of their Southern brethren by saying "Let my people go." Yours for progress, &c.,

A. T. WALDO,

INDIANS.

Skokomish Agency, Washington Territory.

Mr. Eells wrote April 30th, indicating general prosperity, and in the hope that the seed being sown, will spring up and bear fruit. He says, "During the winter my principal chief died, causing a good deal of stagnation and general disarrangement in the affairs of the Indians. Some have gone away for a time, in accordance with old customs; those remaining have taken hold with considerable earnestness in clearing land and planting. I have distributed seeds and potatoes and some fruit trees; this has encouraged them much. Some have many neat gardens that would do credit to a white man.

"Our school though small is regular, and there seems to be a healthful feeling in regard to it, * * * Our funds for sustaining it, have been, and are yet too small to do a large business. Fifteen scholars are about as many as the means will justify us in taking, until the farm is brought into such a condition, as to bring in some revenue."

But little direct progress has been made in religious teaching. They need a Missionary who can devote his whole time to their religious instruction; and a house suitable for religious meetings. Some of them have been taught through an interpreter.

Mr. Eells says:—"The effect of this has been to gain their confidence to some extent in the white men's God, so that upon the death of their chief, they brought the body that we might give it Christian burial just as we would a white man.

"If any churches near you feel like contributing to our aid in any way, we will try to use their means to the best advantage in our power. A Sabbath School Library, melodian, Sabbath School papers, and singing books are auxiliaries of which we are destitute, but could use to good advantage."

Gen. Howard's Mission among the Indians.

We give below some items clipped from the Tribune which give the progress and results of Gen. Howard's Mission among the Apaches. We rejoice in these results, in the name of humanity and religion.

WASHINGTON, May 16.—The Secretary of the Interior has received a communication from Gen. Howard (dated Tucson, Arizona, April 27), who says he spent four days at Camp Grant in order to inquire thoroughly into the Apache trouble at the spot which has been considered its center. There are nearly 1,000 Apaches on the reservation, and their conduct is good. Scarcely any depredations are committed in the vicinity, and have not been for some time. Gov. Safford has assured him that Camp Grant is safer than it has been for years past. The Head Chief, speaking for all the bands, says they will "follow any trail of robbers that leads to their reservation till it wears out," and will return any property to the owners and give up the robbers. While they might fail sometimes in such an effort, Gen. Howard believes that they are sincere in their purpose. Gen. Howard held a council with the Indians, and, with Lieut. Whitman's aid, labored hard to induce them to accept Mr. Jacobs as their agent, but their love for and confidence in Whitman are simply wonderful. They will do any thing we ask except to make this transfer to another agent. Accordingly Gen. Howard has left Whitman at the reservation. An examination into Whitman's conduct of Indian affairs shows that he was upright, kind, wise, and successful. Gen. Howard concludes as follows:

Patient and persistent effort will, I am sure solve the Arizona Indian problem without war. There may probably be a few outlaws who will keep outside of reservations and require severe handling,

but they will be very few comparatively, and the other Indians will help to reduce them to proper conduct.—*N. Y. Tribune*, May 17th 1872.

Gen. Howard and the Apaches.

WASHINGTON, June 3.—The following dispatch has been received here from Camp Grant, Arizona Territory, dated May 26, via San Diego, California June 1:

The Hon. COLUMBUS DELANO, Secretary of the Interior.

SIR: After a three days' council, at which were present the commanding General, American, Mexicans, Papagoes and Pimos Indians, and 1,000 Apaches, represented by their chiefs, a peace has been agreed upon. Several Apaches, held as prisoners, were cheerfully brought in by the Mexicans and are left here. The Indians solemnly engage to go on no more raids, and to help Gen. Crook to look up the incorrigible and hostile Indians. Those who left Fort McDowell are coming in, and sending messengers asking for peace. Good men rejoice while the bad men are disappointed. Success seems now sure. I leave for the Apache country to-morrow.

O. O. HOWARD,
Brig.-Gen. and Special Com'r.

N. Y. Tribune, June 4, 1872.

The Indians—Gen. Howard Defends the Apaches.

WASHINGTON, June 13.—A dispatch received at the Indian Office to-day, from Gen. Howard, dated Santa Fe, New Mexico, 11th, says: "I have with me four Apache chiefs, two Pimos, one Papago, and two representatives of the Apache Mohaves, with an interpreter. The Indians had not left Camp Grant nor White Mountain Reservation. They are at peace and wish to keep it. The story that the Apaches had killed an interpreter at Camp Grant proves to be untrue. Superintendent Burdell and Capt. Wilkinson are with me. Expect us about the 20th."

N. Y. Tribune.

FROM THE ADVANCE SUPPLEMENT.

FREEDMEN.

PUBLIC FREE SCHOOLS IN THE SOUTH.—Each State has now tried a free school system. Those of the South-west have partially failed, chiefly through financial mismanagement. Some of our teachers were adopted by the States and have continued their Sabbath schools and other missionary work—but in Mississippi, Louisiana, Arkansas, and Texas many of them have been disappointed about their pay. School warrants are often at a large discount and sometimes no pay whatever can be had for months. The Texas teachers are greatly perplexed at the prospect of such a delay in payment and some have been compelled to ask the Association either to assume their entire support or to pay their traveling expenses home.

THE GOOD NEWS.—Late letters from Tougaloo, Miss., from Lincoln Institute, Mo., from Corpus Christi and Columbus, Texas, from Athens and Macon, Ga., are fragrant with the atmosphere from which they have come. These revivals have not generally started in connection with extra meetings. The ordinary meetings are never continued late into the night as is the custom with the colored people. At Tougaloo, when the progress of interest demanded more meetings, one was appointed at sunrise.

These revivals at our Institutions are God's seal upon the labors of the faithful missionaries—they are answers to the prayers of the churches who have long remembered the souls of the bond-men—they are the first fruits of the rich harvest that all shall share who have in any way helped in the sowing.

A HALL AT TOUGALOO—is now an imperative necessity. The last room is filled. Many applicants have already been rejected because there was no place for them. There is great need, also, of a chapel and of additional recitation and lecture rooms. We proposed to erect this Spring a cheap shell of a hall like the army hospital buildings, but the total lack of funds has thus far hindered. May we not hope that the hindrance is Providential while some philanthropic heart is conceiving the purpose to put up the large, substantial hall so much needed.

STRAIGHT UNIVERSITY—is prospering under Rev. S. S. Ashley as acting president,

while Dr. Healy is absent in England soliciting funds. Rev. Dr. Thompson is head of the Theological Department and at the same time pastor of the church.

The Fourth Presbyterian Church in New Orleans has recently been purchased for our uses, and is a large and commodious house. Roman Catholics still attend the school in large numbers.

ABUNDANT VENTILATION.—The house in which we teach is in very poor condition indeed. It is an old frame building without ceiling, plastering or underpinning, and the spaces formerly occupied by five moderately sized windows, and a double door, are entirely without obstruction. Besides, the weather-boarding is off in several places. The school furniture consists of a goods box and a short bench for the teachers, and a long bench, three wide boards and numerous fence-rails and round poles, with their ends resting on blocks of wood or large stones, for the accommodation of the pupils. We are boarding ourselves about a mile from the school house; this we find very fatiguing, as it is quite rainy, and the soil is of such an adhesive nature that it is somewhat difficult to leave it.

E. E. S.

BRENHAM, TEXAS.

A CONGREGATIONAL CHURCH DISCOVERED.—Our colored school at Paris is in a very good condition and increasing in numbers. We are much delighted and surprised at the proficiency of the colored pupils in their studies, especially in the advanced classes. Their rapid progress convinces us that the black children are not behind the white in school.

The church here has been organized by Mr. Granger as the African Congregational Church. Mr. Granger has done much good for the colored people. I understand it has about 300 members in the country, and six or seven ministers in the church, but not an educated man among them. Some of them can read, but their knowledge is very limited.

Our Sunday-school promises to do well, but we need soul-stirring music more than anything else to interest the colored people and children, too. They are great lovers of music.

W. J. E.

PARIS, TEXAS, Feb. 17, 1872.

FORGETTING.—For six months no lady at DeKalb, Miss., remembered the dictate of the commonest civility to call on our lady missionary there, far from her Wisconsin home. Nearly the same lapse of memory occurred this winter in regard to Mrs. A. at Pine Bluff, Ark., and has occurred in many other places where these self-forgetting ones have never for a moment forgotten to labor and to pray for Christ's little ones. Who does not feel that it is a burning shame for any one even to forget to deal kindly with such heroic spirits! And yet how much more of sincerity is there, dear friend, in professing a deep interest in them and their work for Christ, and *forgetting* to give your part of daily sympathy or daily prayer or of weekly, monthly, or even yearly offerings for their support? When rightly viewed, is it less disgraceful than the ostracism from the Southern women? It is deserting a friend in need. It is forsaking our colors in the face of the enemy. It is surrendering to the arch enemy whose sure device is this excuse of "forgetting."

A GOOD ILLUSTRATION.

From an article by Rev. C. H. Richards.

Some of their illustrations of the religious life are very felicitous, and indicate a good deal of religious insight. One of them said one night; "When I was a little boy, I had an axe given me one day. I went out into the woods to try it, an' I was very keeful not to try a straight-up-an-down tree that looked solid. But when I found a kind of leanin' tree that looked kind o' holler inside, I went at it an' soon had it over. So Satan works to overthrow Christians. He's very keeful not to attack a straight-up-an-down Christian that's full o' faith all through; but ef he finds a kind o' leanen' Christian, and one that looks kind o' holler-hearted, he goes at him, and soon has him over." There was a whole sermon in that figure.

Nature and Importance of the Work— Illustrative Incidents.

BY JOHN S. C. ABBOTT.

Peculiar providences have pointed the attention of the American Missionary Association, especially to the Freedmen. There is here opened at the present hour a field of labor, the importance of which can scarcely be exaggerated. True, it is self-denying work. The home which the American Missionary Association provides for its teachers is necessarily one of the most frugal kind in its furniture, and in the supply of its table.

The labor to be performed is irksome, teaching children and aged men and women their letters, and the most simple rudiments of education. The teachers are generally exposed to scornful treatment, and often to rude insults from the white people of the South. We would gladly conceal this fact, but it cannot be concealed. The labors are so arduous from the intense eagerness of the freedmen to learn, that the teachers have scarcely a moment of leisure from dawn to midnight.

A young lady, now sitting by my side, who, for three years, has taught the Freedmen in Macon, Georgia, gives me the following incidents, which might be multiplied a hundred fold: A poor washer-woman, sixty-eight years of age, came every night after a hard day's toil, to the school from seven till nine o'clock. For one of her age, it was a very severe task to learn to read. She persevered heroically, and at the age of seventy she could read the Bible with very considerable fluency, and to the inexpressible joy of her weary soul.

In addition to the daily school for children, there was at Macon a night school for laboring men and women. One hundred habitually attended. One man walked every evening two and a half miles to the school, after a hard day's work, often without stopping for his supper. Spending two hours, from seven till nine, he walked home again, and then studied his lessons for the next day, and rose early in the morning for the succeeding day's toil.

A boy fifteen years of age, walked five miles to school every morning, rain or shine throughout the whole winter, and was never once absent or tardy. His parents were very poor; he would have suffered severely from thin clothing and bare feet, but for the abounding charity of the North Church in New Haven, who, not only paid the expenses of the young lady who gives me these items, but who sent several barrels of clothing to shield these shivering children from the inclement cold.

One boy, twelve years of age, who entered the school five years ago, not knowing a single letter of the alphabet, is now a member of the Atlanta University, studying prose composition, ancient history, algebra, Greek and Latin.

But I must desist, for I might fill sheets with similar incidents. If I were a young man, I think I should surely consecrate my life to this work. I cannot conceive of any labor

in the vineyard of the Lord, more inviting, as to the promise of great results. It seems to me that patriots and Christians in the North ought to quadruple their contributions, and quadruple their efforts to meet this great and glorious emergency.

Negro Preachers.

BY PROF. E. WHITTLESEY.

They are numerous enough. In almost every colored church and meeting several may be found who have been authorized to preach as "Elders," "Local Preachers," or "Exhorters." No people are more fully or more poorly supplied with ministers. A few are well educated; but they are now wanted as political leaders, and the temptations are very strong to come down from the pulpit and run for Congress. Some who are not educated are earnest men, and are doing as well as they know how. They know well their ignorance and lament it. They are willing to learn even late in life, and glad to see younger men enjoying advantages that they never had. Here and there one of this class possesses genius which partially takes the place of training. He has strong affections and sympathies, quick perceptions of truth, and a lively imagination, which endow him with a simple native eloquence whose power is felt and confessed. Happening to hear one of these untaught orators, the traveler through the South reports the brilliant passage, the apt illustration, the original metaphor, and the paragraph goes the round of the papers, making the impression that such preaching is common in the negro churches. But we who have spent five or six years among the people, know that it is very rare.

A teacher of several years experience, gives as one of the obstacles to the progress of the colored people in education and refinement, "Opposition from ignorant leaders." In the language of "Uncle Cato," they want the Bibles all left at home; they have "no use for Bible Christians."

Prof. Langston, after an extended tour of inspection, says, in his official report upon the condition of the freedmen: "The religious training of the freed people under the ministers, in the main, engaged in preaching to them, is any other thing than desirable." I attended many meetings among them, and in every single instance in which the preacher was colored and a native of the South, instead of finding the people instruct-

ed, I found them simply excited in no good sense and to no good purpose. In not a single sermon were they given a valuable lesson with regard to life as it is, or with regard to that preparation for death which is found in the right ordering of our lives according to the Holy Scriptures. An earnest, intelligent and pious clergy is greatly needed among these people." The same writer deploras the prevalence of intemperance and licentiousness, and ascribes it largely to the example of the ministers. At one meeting, held on Sunday, he "counted no less than twelve colored ministers very drunk."

But better things are in store. A hopeful sign is the growing dissatisfaction of the people and a demand for a better style of preaching.

This demand coming from every Southern State, must be met, and for this end our theological schools in Lincoln, Howard, Atlanta and Straight Universities have been organized. In Howard University we have a class of eighteen, now near the end of their first year, and another class equally large is expected next autumn. Let the churches sustain all these schools of Christian learning for the sake of millions needing and asking to be taught the way of salvation through our Lord Jesus Christ.

WASHINGTON, D. C., April 1872.

CHINESE.

CAST DOWN BUT NOT DESTROYED.—We are already realizing the rich fruit of God's grace in the hearts of our pupils. Many of the newly converted who were promised admission into the church last communion are obliged to wait six months longer. When it was communicated to them their grief was manifested by weeping their disappointment in words like the following: "We feel so sorry!" "We live so much near God if we belong to the church. But Christ suffer, and we are willing to suffer, also!" etc. Lee Kim, who appeared saddest of all, said; "Now is the time, six months long time to wait, may be too late, but God's will, not mine, be done." Less than a week after a messenger came to school to tell us Lee Kim was dead, died suddenly of heart disease.

SAN FRANCISCO, April, 1872.

L. E. T.

GONE BACK.—The absence of two sisters, Yeoun Lit and Yeoun Lee, led us to seek them as usual. Their aged father met us at the door, telling us as best he could "Their

mother was much sick, he had no time to fix up girls for school." We took them as they were. They are bright little girls, and we did not want to see their seats vacant. Going for them again the next day, we found the mother had passed away, and lay waiting burial in a land of strangers. The girls will attend school no more, for the next steamer carries them back to China. Could we have kept them one year that the seeds of righteousness might have taken root in their hearts, we could let them go with less regret.

L. E. T.

One thousand two hundred Chinese came by the last steamer to San Francisco.

Our Method with the Chinese—Caste in San Francisco.

LETTER FROM OUR SECRETARY OF INDIAN MISSIONS.

I believe the method you have adopted is wise and the best one—not attempting to organize separate churches and independent schools, but attaching the work at every point to the church and making it so far as possible the mission of the church. In other words you help and incite the church at a given place to undertake a missionary work for the Chinese. At first, when I saw the fine appointments of the Presbyterians and Methodists in San Francisco, I was sorry that we were so far behind them, but if owning a separate building would involve the attempt to sustain a distinctively Chinese church, as it likely would, then we are better without the building, being obliged to throw ourselves into the Congregational church edifices, where we can call for help from the church members. There has been some strong feeling and talk on the part of some of the pew holders against such use of their churches, but Dr. Stone and the other pastors have stood square up and carried the day so far.

A very interesting Sabbath-school mostly composed of Chinese young men, is held in the First Congregational Church, (Dr. Stone's.) It reminded me of adult classes in the South where all were so eager to learn and yet required so much help that no teacher could take a class of more than three or four. This school of seventy-five could be easily doubled if the teachers could be had. This is a serious fact that ought not to be forgotten by Christians anywhere and espe-

cially in San Francisco. But there are hundreds and thousands of Pagan youth in these streets who could be brought under direct religious teaching every Sabbath if the volunteer teachers could be found.

I attended the night school held in connection with the Third Congregational Church. It was the night for the weekly prayer meeting of the school. There were thirty-eight young men present, and under Miss Hopkins' thorough and enthusiastic drill, they are making good progress. After the second exercises were concluded, Rev. Mr. Pond explained the story of the Prodigal Son and asked questions, drawing out the thought and feeling of the young people. Certainly earnest Christian hearts were there, and when one of the pupils came forward and knelt at the table, all heads were bowed and the company seemed to join in the prayer uttered in their native tongue.

I believe it would be a wise expenditure to take three or four of these very converts East and place them in Howard University or at Atlanta, to be trained for the ministry. They are bright, quick-eyed youth, eager to learn, of good habits, and would be glad of the opportunity to give themselves to study. *If you could get this fact before some generous soul who has the means, or some Sabbath school or church, they will find here a very pleasant and very promising opportunity to do good.*

How can the good a man does, live after him better than in helping a young man like Gam to get ready to preach to the thousands of his countrymen!

There are little Chinese villages springing up in the mining districts. They are generally found at mines that have been worked and abandoned by Americans. Here the Chinese gather, put up their little houses and have everything in a Chinese way. They are always ready to welcome the Christian teacher. Oh, that Christians who have prayed so long with eyes shut for the conversion of the world, would only come and see, or would believe those who have seen and who tell them that here is a wonderful opening for good. The heathen have come over and are sitting at our feet to be taught! Why not pray now with our eyes open and our hearts and purses too?

Yours for the Master,

EDW. P. SMITH.

GULF OF CALIFORNIA, }
March 28, 1872 }

A Sabbath in San Francisco—The Chinese.

BY GEN. O. O. HOWARD.

My first day in San Francisco was the Sabbath. The last day of travel passed from the extreme of winter on the summit of the Sierra Nevadas, where we breakfasted, to the really summer weather of Sacramento Valley. San Francisco was beautiful in the morning light of the blessed day. A friend took me from the young men's open air service to Rev. Dr. Stone's church, where I had the opportunity of hearing a sermon that did me good.

In the afternoon my friend guided me to the Presbyterian Chinese mission. It was a neat Sabbath school room. Around the walls were seated a large number of strangers, like myself, visitors. In the center, grouped in small classes, facing the desk, were some fifty or sixty Chinamen. Their heads were closely shaven except the ground-work for the cue, the latter being always neatly braided and generally coiled around the back of the head as lady's hair is often put up. Their blue tunics buttoned close in the neck and flowing to the knee, with the white under-tunic now and then appearing at the bosom and skirt, together with the shaven face and delicate features, gave me at first the impression that they were women, but I found my mistake. The women's dress and look were quite different. I sat near the desk and looked in their faces. A few wore a cheerful, happy countenance. Others were stolid. I think I could have picked out those who had already found a precious Savior, by the hearty, joyous expression of their faces. Soon the Superintendent opened the school by singing, "Jesus the Water of Life will give." I was surprised to hear them sing the sweet hymns so well. Next the Superintendent and school read a chapter in the New Testament in concert. The reading was not so well done as the singing, there was such a variety of articulation, and so much difficulty in keeping the different voices together. I took a seat in a class of four, two of them quite intelligent, but no one with much knowledge of English. The teacher is a young man, is very patient, holds them singly to each word until it is fully understood, and then to each expression. They have in hand a kind of English and Chinese lexicon, so that by comparison and thought the Scripture meaning is at last taken in and digested. What per-

severance is needed to bring these souls to Christ! My heart yearned for a larger number of such teachers for the work, as I sat there myself a learner. Several of the teachers are ladies. They are especially successful. * * *

INDIANS.

Is he a Savage?

We have not yet reached the troublesome Apache question, but I have from an eye witness a single fact which shows that possibly these wild men are human and can be governed without shooting.

When the whole country was made to ring with tales of the atrocity and fierceness of these Indians, a captain of infantry with fifteen soldiers, controlled Camp Grant, occupied by 900 of these same fierce men, having in his charge all the government stores and property. One day it was discovered that some one had dug under the floor of the warehouse and stolen some of the goods. The chiefs were called and ordered to search for the thief and property. Within an hour the head chief came before the quarters of the agent with his five wives and all their children, and the brother of one of his wives, a young brave of 17 or 20 years.

The chief said I have found the thief, and have brought him to you. "Who is he?" said the lieutenant. "I am the thief," said the chief. "You? Is it possible? Haven't I all along treated you well, and given you all you needed from the warehouse?" "You always have." "Why did you steal from me?" "I don't know—only the steal was in me, and must come out."

The lieutenant was taken entirely by surprise, and told the chief he would see him after he had decided what punishment to inflict for the crime. When they were left to themselves, the old chief turned to his family and said, "You see what you have brought me to. What any one of my family does I do. I used to look the agent in the face, and feel I was an honest man, but now I am a thief and one of you has done it." The young brother-in-law had stolen the goods, and this was the way the chief had taken to rebuke him.

Is that the kind of man to shoot for the sake of peace?

E. P. S.

Cape St. Lucas, Mexico, *en route* to Arizona, March 27, 1872.

American Missionary.

NEW YORK, JULY, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

TO PASTORS AND CHURCHES

IN NEW ENGLAND:

The favor with which you have welcomed the representatives of this Association during the late missionary conventions is most greatly appreciated and acknowledged. Your cordial personal greeting, your words of cheer, and your assurances of hearty coöperation in our work, inspire us with fresh courage. We shall enter the field anew, believing that the Freedmen will *not* be neglected—that their elevation, the nation's safety and Africa's redemption have a large place in the hearts of New England's best sons and daughters.

OUR BOSTON ANNIVERSARY.

This year our anniversary was one of a series of meetings held May 30th, in which were represented the seven Societies supported in whole or part by the Congregational Churches. Six of these seven Societies were founded as Union Societies. The American Missionary Association is one of these, and is still unsectarian in constitution, and ready to coöperate with any and all evangelical bodies. As, however, the other Evangelical Churches once co-operating with us have organized distinctively denominational departments for work among the Freedmen, we are left, as the other five Societies are, dependent for funds mainly upon the Congregationalists.

The meetings were interesting throughout. Hon. W. B. Washburn, Governor of Massachusetts, presided at all the

sessions. The speeches were brief and pointed and the audiences large and intelligent. The opening address at the Anniversary of this Association, was made by Secretary Strieby, who was followed by Rev. G. H. Hepworth, in a speech so clear, forcible and earnest as to win for himself and the cause he presented, a still deeper and larger place in the hearts of those who heard him.

We present in another place the best report of the speech we can find in the Boston papers, regretting that the reports are so brief.

THE ADVANCE SUPPLEMENT.

Our District Secretary at Chicago, Gen. C. H. Howard, has issued the fourth paper bearing this title. It is replete with able and timely articles, some of them from the pens of well-known writers; others, from workers in the field; others, still, are editorial. For the benefit of those of our readers who will not see the Supplement, we republish a few brief selections. But, selection is difficult where all are good. We can only take a few paragraphs from some of the large communications. Some of the smaller we give entire. We will arrange our brief excerpts under the headings FREEDMEN, CHINESE AND INDIANS.

MENDI MISSION, WEST AFRICA.

Letters have been received from this Mission dated May 11th. The general condition of the country is improving; and Mr. Burton reports that at the Communion service of the Mission Church, the first Sabbath in April, five young persons were admitted to membership, on profession of their faith in Christ. He writes hopefully concerning them.

REVIVALS IN ATLANTA.

The revival in Atlanta is twofold—occurring in two institutions and in different parts of the city. We will explain

for the benefit of those not familiar with our work there.

Our first permanent establishment in Atlanta, was in the southern part of the city where the Storrs' school house and chapel were erected, and where, subsequently, the church was organized, with Rev. C. W. Francis as pastor."

Four years ago the Atlanta University was chartered, grounds for buildings being selected in the northern part of this city on a commanding location, and about a mile and a half from the Storrs' chapel and school. At the University no church has yet been organized, but the President of the institution Rev. E. A. Ware, finding the pupils too remote from the Storrs' chapel, instituted religious services which have been regularly maintained.

It was in the University where the first revival occurred—the fleece at Storrs' chapel remaining dry. But now has God also been gracious to Bro. Francis and his flock—as a brief letter in the last Magazine and the one in another column give most cheering assurance.

FROM THE OTHER SIDE OF THE GLOBE.

The vastness of the Master's vineyard and its unity are seen in the letter of Rev. Titus Coan, in another column. Here are the Christian greetings and substantial help of the servants of God in the Sandwich Islands, sent across wide oceans to encourage the workers among the Freedmen. The Islands of the Sea in their young Christian life are cheering a people just born into freedom. Hawaii helps America that America may help Africa. Verily, Christianity is bringing the ends of the world together.

FREEDMEN'S MISSION AID SOCIETY.

It is known to most of readers that Rev. J. W. Healy, D. D., is in England soliciting aid for our work, especially among the African Race. A permanent

organization for Great Britain was deemed best by the friends there. The preliminary steps were prudently and successfully taken, as the following document will show. The acceptance of its Presidency by the Earl of Shaftesbury is the guarantee of character and position. The members of the Council and Executive Committee, are among the most honored and trusted of British philanthropists. The names of Treasurer, Hon. Secretaries and Bankers, are well and favorably known in America. The business energy and untiring industry of Dr. Healy, we are sure will meet with success under such encouraging endorsement.

This organization is another bond binding Great Britain and America together, and another evidence of the abiding interest in the African race which is cherished across the water. Our British friends never refuse to honor the claim for "indirect damages" to the oppressed and needy.

We give below the Constitution of the Society and the names of the officers. A notice of the meeting, copied from the *Christian World Pulpit*, is also reproduced.

ILL-FATED AFRICA.

Limited portions of Africa on her northern border have had their periods of culture. Egypt's fertility, which like a green ribbon with its silver thread of insertion, has laced the sands of the desert, gave the world one of its brightest and earliest civilizations. The Saracenic kingdoms on the border of the Mediterranean were the first dawn of light to the middle ages.

But these have all passed away, while the vast body of Africa—its western, central, and southern portions have evermore rested under the pall of night. The slave trade blighted it. Malaria throws a cordon of disease and death along the coast that forbids the entrance of trade or missions.

In America, her children were doomed to slavery, and now when free are left to an unequal struggle with their own ignorance and the hatred of others.

When will Africa's darkness pass away? Let not America protract her share of the wrongs by a neglect as fatal as slavery was cruel. God promises the regeneration of Africa. Her children in America can be made the special means of her redemption. Can American Christians fail to see this golden opportunity—or seeing, fail to accept?

NORTHERN RESPONSIBILITY.

A reaction from the overwhelming anxieties of the war is impelling the people of the North to throw off all farther thought and care about the South. With unparalleled sacrifices in blood and treasure, they saved the Union and emancipated and enfranchised the blacks, and now they are tempted to turn to farm and merchandise, trusting that the Freedmen will get on, in some way, or feeling that the Southern whites ought to take care of them, having had their unrequited toil for two hundred and fifty years.

But how does the South look at the subject? It says: "We understood these blacks. We held them in the condition best suited for them. We were ready to assume all the responsibility, and the guilt, if there was guilt, in holding them as slaves. We warned you of the danger of emancipation. We sought separation from you on that issue; nay, we fought for it. But you overpowered us; you have impoverished us; you have taken our laborers from us, and in their ignorance and degradation, made them voters and officeholders. If now there is danger in all this to them or to the nation, the work is yours and not ours and we leave the whole responsibility with you."

There is force in this defense. We, at the North, owe a duty to the ex-slaves. We are our brother's keeper, especially

since we have begun to meddle with his affairs, taking him out of one condition and putting him into another that is untried and of vast responsibility. We are bound to see him through. We owe a duty to ourselves. We once before tried the experiment of attending to our farms and merchandize under the plea that we were not our colored brother's keeper, but we found to our terrible cost that we were. We have now made ourselves much more so, and the state of affairs at the South gives no opiates for sleepy consciences.

REV. HENRY M. STORRS, D. D.

We give our hearty congratulations to our brethren of the American Home Missionary Society, on the acquisition of strength made by the appointment of Dr. Storrs as Secretary. He will bring to the help of the society many admirable qualifications for that work, and an influence in the churches that has been steadily and rapidly increasing.

REV. MR. HEPWORTH'S ADDRESS

At the Boston Anniversary.

From the Congregationalist.

The next speaker, Rev. George H. Hepworth, of New York, began by observing that the usefulness of a Church depends on its missionary ardor. If it receives much and gives little, it is like a pool of water which becomes stagnant and pestiferous. He saw a large degree of hopefulness in the work of the missionary teachers in the South. The victory of war has been achieved; the victory now to be gained is that of love. The churches must complete the work which was begun by our army. God has been dealing with us for our wrongs to an oppressed race, and we shall never have deliverance from His retributive hand until justice is done them. The speaker dwelt upon the capacity of the colored man. He could fight, as was demonstrated on more than one battle

field ; and he has also demonstrated that he can learn. Reference was also made to the efforts of the Catholics to convert the South—if they are willing to give more money than we are, and to perform more self denying labor, he thought we must not complain if they succeed. But to allow their success through lack of zeal on our part, will be to allow the introduction of a new element of discord into our body politic. Mr. Hepworth alluded to the liberality with which he had been welcomed by Christian men and churches, when a few months ago he announced his purpose to preach Christ, to the new church they were building for him in New York, in which he had been told he should preach his Christmas sermon.

His whole address was received with frequent hearty demonstrations of approbation, and its concluding passages especially with evident gratification, and he sat down in the midst of cheers and audible Amens.

PAPAL EFFORTS IN AMERICA.

In the January Magazine the fact was mentioned that four Roman Catholic Missionaries, under the charge of Father Vaughan, had been sent out from St. Joseph's Missionary Home, near London, by Archbishop Manning under the special sanction of the Pope, to labor among the colored people of the South in the United States.

The following is the letter of welcome addressed to these missionaries by the Archbishop of Baltimore, which forms part of a circular used in the prosecution of their work in this country.

The opposite page of the circular is as follows :

The future depends upon the Religion and the Religious Education of the rising generation, and these depend upon your Christian zeal and Charity.

MISSION

of

ST. JOSEPH'S SOCIETY

to the

COLORED PEOPLE OF THE U. S.

BLESSED BY PIUS IX ;
Recommended by the S. Cong. de Propaganda Fide, and placed under the Patronage, Jurisdiction and Direction of the
Most Rev. and Right Rev. Prelates of the American Hierarchy.

Your alms will multiply Priests, Missions and Schools.

Letter from the Most Rev. Archbishop of Baltimore.

Baltimore, Feast of Im. Conception, 1871.
Very Rev. Herbert Vaughan, D. D.

DEAR FATHER VAUGHAN :—Permit me to welcome you and the four Young Missionaries whom you bring with you, to labor in behalf of the colored people of the United States.

The Archdiocese of Baltimore receives you with open arms, * * * and I have not a doubt that you will be welcomed with similar cordiality by my Venerable Colleagues. Forming, as you do, the first colony of missionaries which goes forth from the Missionary College of St. Joseph's, Mill Hill, London, founded principally by your own indefatigable labors ; and deriving, as you do, your mission to our colored people directly from the Holy Apostolic See, you cannot fail to be blessed by God, and in spite of the difficulties and trials which attend all great enterprises for His glory and the salvation of souls, and which you may therefore reasonably expect, you will succeed.

With your headquarters for the present in Baltimore, you will be able with God's help and the fostering encouragement of the respective ordinaries, to extend your labors gradually and successively throughout the entire South, and thus to reap an abundant harvest of souls redeemed by the precious Blood of Christ.

The very name of St. Joseph, the chief Patron of your Society, as he is the great Patron of the whole Catholic Church, means increase, prosperity, while St. Francis Xavier, the Patron of the Church in which you begin your labors in Baltimore, will no doubt obtain for you and yours, by his powerful intercession, a large portion of that indomitable missionary zeal and devotedness, which carried him in triumph through the Pagan Nations of the East, which had been so long sleeping in the region of the shadow of death.

With all my heart I wish your missionaries full success in their arduous, almost gigantic, undertaking in behalf of five millions of souls so dear to the immaculate heart of Mary as they were purchased by the Heart's Blood of Jesus. Invok-

ing God's blessing on your work, I remain,
my dear Father Vaughan.

Your Servant in Christ,

MARTIN J. SPAULDING,
Archbishop of Baltimore.

Constitution of the Freedmen's Mission Aid Society.

I. The Name of this Society shall be "The Freedmen's Mission Aid Society."

II. The object of this Society shall be the Christian education of the African race in America, Canada, the West Indies, and Africa.

III. Annual subscribers of half a guinea, and upwards, shall be members of this Society; donors of ten guineas shall be life members; donors of fifty pounds, or more, shall be Patrons; and when a Church, as such, shall contribute, by annual collection or otherwise, the Pastor of such Church shall be entitled to membership.

IV. The Officers of this Society shall be a President, Vice President, Patrons, Treasurer, Council, Executive Committee, Secretaries, and such other Officers as may be necessary. The Council and Executive Committee shall consist of persons connected with the different evangelical denominations, and they shall have power to add to their number. The Secretaries and Treasurer shall be ex-officio members of the Executive Committee. The Executive Committee may fill all vacancies in the offices of the Society.

V. The Annual meeting of the Society shall be held in the Spring, when the Officers shall be chosen, the Accounts audited, and the Annual Report read. Other meetings may be held at such time and place as the Executive Committee shall appoint, but no such meeting shall have power to alter the Constitution of the Society.

Freedmen's Mission Aid Society.

Office, 18 Adam Street, Strand, London, W. C.

OFFICERS. President—The Right Hon. the Earl of Shaftesbury, K. G.

Treasurer—Hon. Arthur Kinnaid, M. P.

Council—Rev. John Adam, D. D.; Rev. W. L. Alexander, D. D.; Rev. Henry Allon, D. D.; J. B. Braithwaite, Esq.; Rev. J. R. Campbell, D. D.; D. Chinery, Esq., F. R. G. S.; Joseph Cooper, Esq.; Rev. R. W. Dale, M. A.; Rev. John Eadie, LL. D.; Rev. Donald Fraser, D. D.; Rev. Thomas Guthrie, D. D.; Rev. Newman Hall, LL. B.; Rev. Alexander Hannay; Rev. J. C. Harrison; T. Hughes, Esq., Q. C., M. P.; William McArthur, Esq., M. P.; Rev. Norman McLeod, D. D.; Rev. Benjamin

Millard; Samuel Morley, Esq., M. P.; Rev. Joseph Mullens, D. D.; Rev. Alexander Raleigh, D. D.; Henry Richard, Esq., M. P.; Rev. William Robertson, D. D.; Rev. David Russel, M. A.; Rev. Andrew Thompson, D. D.

Executive Committee—T. R. Arnott Esq., Rev. Henry Jones, M. A.; Peter McLeod, Esq.; S. M. Minasian, Esq.; Thomas Nelson, Esq.; A. Osborne, Esq.; James Sangster, Esq.; F. Tompkins, Esq., LL. D.; Rev. J. H. Willson.

Hon. Secretaries—Rev. L. D. Bevan, LL. B.; Rev. Alexander King.

Cor. Secretary—Rev. J. W. Healy, D. D.

Bankers—Messrs. Ransome & Co., No. 1, Pall Mall East.

FREEDMEN'S MISSION AID SOCIETY.

From the Christian World Pulpit.

A new society claims the support of the Christian public. It was inaugurated at Willis's Rooms on Tuesday. The name is that we have placed at the head of this article. The president is the Earl of Shaftesbury, the treasurer Arthur Kinnaid, Esq., M. P. The secretaries are the Rev. L. D. Bevan, LL. B., Rev. J. W. Healey, D. D., and the Rev. Alexander King. Its aim is the Christian education of the African race in America, Canada, the West Indies, and Africa.

On Tuesday, after prayer, the Earl of Shaftesbury called upon the Rev. Llewellyn Bevan to read a statement, which showed what had been the steps taken with reference to the organization of the society. The Freedmen's Bureau was commenced by the Government of the United States, and to it was entrusted the care of the millions who had become suddenly and perilously emancipated. The English people assisted in the work by large gifts of money, clothing, food and books. In process of time these efforts failed, and when the Government closed the Freedmen's Bureau in 1870 the great work of teaching and evangelising the colored people was thrown almost entirely upon voluntary effort. The American Missionary Association

ciation had labored in the field. In Canada it had taught slaves who had escaped. When our West Indian Islands became the homes of freedmen, it shared in the endeavor to instruct and Christianise them. To appeal, then, to England's philanthropy was but fitting and natural. It was Mr. Bourne, of the United States, who had been induced to initiate this effort in 1871, in consequence of a letter received from him by the Earl of Shaftesbury. The Rev. Dr. Healy, of New Orleans, was appointed the representative of the American Missionary Association. Dr. Healy received the hearty co-operation of several leading men connected with the different religious bodies of Great Britain; and in response to his invitation a meeting was held in March of this year.

The Earl of Shaftesbury said he had a personal interest in the matter, as his ancestors were intimately connected with early colonization; and as regards this society he was particularly interested in it, as in the Christian education of the African race he saw the best foundation of a permanent peace and good will between two great nations. The responsibility of having been the means of introducing slavery into America was the argument which the Hon. Mr. Kinnaird urged as a reason why this new society should be formed. We were not to rest satisfied with having achieved West Indian emancipation.

The Rev. Dr. Healy, of New Orleans, spoke in favor of the resolution he moved—namely, that the condition of the freedmen required the prompt and generous aid of Christian philanthropists for their education and evangelisation. The African race, he said, had been the last to enjoy the boon of civilization. The American Missionary Association was the earliest agency at the work. As far back as 1844 several missionary societies had been started as protests against slavery. Western Africa was

their first experiment. Then they turned their attention to the freedmen in Canada and elsewhere. They educated them, but their religious education was their profoundest need. In 1861 they had sent out as many as 251 missionaries. Since then they had sent out more than double that number, chiefly on the American Continent. Much had been accomplished, but still the great mass are ignorant, as was to be expected after two centuries of degradation. Their difficulties were increased by the fact that in the South there had been no system of school education like that of the North. The reverend gentlemen confirmed these statements by official reports, and argued that the character of the people enforced his appeal. No one could dwell in the South without seeing that slavery was the mother of abominations. Many of the ministers of their churches are neither intelligent nor virtuous; numbers of their members are relapsing into the practice of heathen rites. They required a Christian education. The Catholic Church had crept in, and was now weakening the Baptist and Wesleyan Churches. The greatness of the work to be done was seen in the fact that the number of these people was nearly equal to the population of Ireland. Bitter fruits would Christendom reap if these were neglected. Then as regards Africa, it was contended that the Christian freedmen would be the pioneers of civilization in that great continent. Mr. John Taylor, of the London Temperance League, as a practical man, gave instances of the frugality and the saving character of the freedmen.

The final resolution was to the effect that the coöperation of Great Britain and America in missionary work is the best guarantee of international friendship and peace. Dr. Tyng, in moving it, said the subject was by no means so plain and clear as some. The greatest caution was required. The first eight

years of his ministry was passed in a slave state. He was then familiar with the whole system of slavery as it existed. There were great differences. The slaves were better off nearer the North, and worse off further in the South. When their war first broke out the slaves were held as contraband. When success dawned on the North the question came before them as one of finance. They did not know what to do with the freedmen, and this led to voluntary effort. They sent Mr. Lee to England, and the generosity of this country in that work had produced an immense effect in America, and then the Free Bureau was established. Dr. Tyng, contended that they must not take too much credit for their emancipation. Mr. Lincoln fought the war as one of union. It was a police war. When emancipation came it was a war measure. There never was such a man as Lincoln. He would be loved in America for many centuries to come. It was difficult to speak of the blacks. Local circumstances had so much to do with their character; but the more he saw of them the more anxious he was that they should have the mental and religious education for which they were fitted. The blacks were now on an equality. Two were in the House of Representatives. One of them was the governor of a State. Some of the finest young ministers he had known were black men. There were black ministers in all churches, and all the denominations had special missions for freedmen. He hoped that they would not work in a way that would create hostility in America. It might be simply that they would give to the missionary society; but even that might be made a matter of comment, and might appear afterwards as an indirect claim. The Rev. Alexander King, in seconding the resolution, made way for the Rev. Dr. McArthy, of Dublin, who showed the beneficial effect in Ireland of making Roman

Catholics Protestants, and argued similar blessings would occur in America.

Mr Tompkins, who presided after Lord Shaftesbury had vacated the chair, intimated that the funds raised would be given to the American Missionary Society, unless otherwise directed. They were quite aware, he contended, of the difficult and delicate nature of their work, and would act accordingly; and then the proceedings terminated, and the new society was fairly launched into the world, to add one to the many claims urged at this season of the year on the Englishman's heart and purse.

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LETTER FROM THE VENERABLE
TITUS COAN.

Hawaii's Greeting to America—Words of
Cheer—Substantial Aid.

HILLO, HAWAII, April 18, 1872.

I have watched the struggle of your (our) Society from its birth, "in troublous times," up to its present vigorous manhood. The Hawaiian Christians of Hilo have been instructed as to the character and importance of your work, and we are regarding it with true interest and deep sympathy. In former years we used to send you an occasional mite, as a token of our regard; but for several years past we have been so absorbed in the work of organizing churches, ordaining pastors, securing their salaries, building church edifices, and sending out missionaries to several of our neighboring Polynesian groups, that we have used our funds on these objects. But we have not forgotten your great enterprise on behalf of the American freedmen—your zeal, your energy, and your patient labors in the interests of that long despised, defrauded and crushed race, we fully appreciate. The Lord has opened to you "a wide and effectual door," and though there are "many adversaries," you will, in His strength, overcome them all.

The eyes of all Christendom, and, may I not add, of all heaven, are gazing up

on your conflict. It is a conflict of *rac-ces*, of *principles*, of *ages*, in which I trust the author of "The Conflict of Ages" will engage with you. [He does most earnestly.—Ed. Am. Mis.]

It is cheering to see so many noble men and women—so many Christians and philanthropists, taking hold of this work with earnest zeal. Intelligent Christian sympathy for oppressed races has become a mighty river, fed by ten thousand streams, and ever widening and deepening, and increasing its momentum, and its opposers might as well attempt to reverse the Gulf stream, or bridle the cyclone, or hold back the sweep of cycles, as to avert its course.

While in Washington, in the spring of 1871, I was deeply interested in visiting the Howard University in company with its excellent president, Gen. O. O. Howard. I think the institution an admirable one.

I also greatly enjoyed the Commencement exercises in Dr. Rankin's church. The church was crowded, the speakers did nobly, and the graduating class did honor to the University and to their race.

I trust that the Normal School at Hampton will do great good. We rejoice to see one of our Hawaiian sons, General Armstrong, engaged in that good work.

The labors of your Society I trace with much interest in *The American Missionary*.

It would have given both Mrs. Coan and myself profound pleasure to have traveled more extensively in the South, while in the United States, and to have visited your schools and mission stations, but time failed us, and we hastened back to our people and our work.

You are aware that we have organized six new churches from the one of which I was for more than thirty years sole pastor, leaving the seventh, or central church, still under my care. This one church has contributed nearly fifteen

hundred dollars since last June, for foreign missions, besides about the same amount for home service.

As we desire to show our interest in the cause in which you are enlisted, by deed as well as word, I herewith enclose an order on H. Hill, Esq., of Boston, for one hundred dollars, for the American Missionary Association, on behalf of the freedmen.

Of this sum, fifty dollars are a donation of the Hawaiian church of Hilo, and fifty dollars are from myself.

In the service of our dear Lord and Master,

Your friend and brother,
TITUS COAN.

SUPERSTITION IN ENGLAND.

It is sometimes said that truth is uniform, and error protean. It will not do, however, to make the application universal; for we are often astonished to see how wide-spread some form of errors is often found to run. We are led to this reflection by seeing an account of two new religious sects that have appeared in England. The one class calling themselves "The Peculiar People, the other called "The Walworth Convulsionists." The first believe

"They are the special objects of Divine protection, and permit their children to die of accidents or illness without calling in medical assistance, because they have faith that God will heal them supernaturally if it is His will that they should recover."

The others seem to hold ideas of conversion very similar to those of some colored people in the South, as described by Rev. John Scott, in our last Magazine. They are referred to as "Mrs. Girling's followers." It is said :—

"Their meetings have been interrupted by scoffers who were arrested by the police. An examination in court led to an explanation of her doctrines. She said that the manifestations which had attracted attention to her meetings occur when the worshippers feel the Word of God, and when it falls on them they

remain in an unconscious state for a time, after which they are impelled to dance. All who dance have passed from death to life; the death takes place during the period of unconsciousness, and some persons take several hours in passing from the old state of Adam to the new. At least so says Mrs. Afriling."

If such error finds a foot-hold in Old England, it may well teach us patience and forbearance with those who have just been freed from the chains of slavery.

POETRY.

From the Advances Supplement.

A SONG OF YEARNING.

BY REV. J. K. NUTTING.

"The hearts of many of our best pupils are wonderfully turned toward the land from which their ancestors were torn by violence."

Afric, Afric !
Over the sea,

Hear the hearts that are sad for thee !
Hear the song of the souls that mourn
Over the woes which thou hast borne,
Slow, as the ages have onward worn :

While the wave sings soft to thy darkling shore
And the winds bear aloft forever more

The refrain still,
"How long, how long,
In the Holy will
Of the Wise and the Strong ?
Afric, Afric !
Over the sea

Waiteth a word that shall set thee free !
Waiteth the hope of an eager band
Yearning for thee, O mother-land !
Hearing, from far, as they listening stand,
How the wave sings soft to thy palmy shore
And the breeze bears aloft forever more

The refrain still,
"How long, how long,
In the holy will
Of the Wise and the Strong ?"

Afric ! Afric !
Over the sea,

Sons and daughters of thine are we,
Voices are chanting to us and to thee,
"Rise up ! Rise, in your joy ! Be free !
Walk in the Lord's own liberty !"

Till the wave sing soft on the golden shore
And the wind bear aloft forever more

The refrain still,
"O ! sweet and strong
Is the Holy Will,
Though it tarry long !"

Afric, Afric !

Over the sea

Christ hath carried the cross for thee ;
Yea, for thee was the cold earth wet
With the scalding tear and bloody sweat ;
Can we live by his death, and yet
Thee, O land of our lives, forget ?

While the wave sings soft on thy golden shore,
And the breeze bears aloft forever more

The burden still

"How long ? How long,

In the Holy Will

Of the Wise and Strong ? "

Afric, Afric !

Over the sea

We come, with a light and a hope for thee

Blessing for thee, so long unblest ;

Balm we bring for thy bleeding breast,

Peace we bring, and a welcome rest.

Let the wave sing soft to thy waiting shore,

And the breeze bear aloft forever more

The refrain still,

"O, sweet and strong !

Is the Holy Will,

Though it tarry long !"

THE FAMILY.

A missionary in Jamaica was questioning the little black boys on Matthew 5: 5. "Who are the meek ?" he asked. A boy answered, "Those who give soft answers to rough questions."

AN HOUR A DAY.

A boy of fourteen was apprenticed to a soap-boiler. One of his resolutions was—for he was a boy of resolutions—to read one hour a day, or at least according to that rate, and he timed himself by an old silver watch left him by his uncle. He stayed seven years, and at twenty-one knew from books more than his master. How many hours did he read ? How many days ? How many weeks or months, taking eight reading hours a day ?
—*The Child's Paper.*

A GOOD RECOMMENDATION.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "Sir, have you any berth for me on your ship ? I want to earn something."

"What can you do ?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done ?"

"I have sawed and split all mother's wood for nigh two years?"

"What have you not done?" asked the gentleman, which was a queer sort of a question.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered once in school for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel; and I hope to see you the master of her some day. A boy who can master a wood-pile and bridle his tongue must be made of good stuff."—*Young Reaper.*

LETTER TO THE TREASURER.

After stating the amount of the remittance of money enclosed in this letter, the writer adds a few earnest words. They are entitled to consideration as coming from one whose letters are always brief, practical and weighty, in more senses than one.

I could wish that every reader of your monthly paper, would feel as if personally called upon to help pay the immense debt our country owes to the late emancipated race, for generations oppressed and crushed in body and spirit; or, if unmoved by such motives, would feel impelled for the safety sake of the nation to lay hold and lift out of the depths of ignorance the children of those, to whom we made the Bible a sealed book, by laws and penalties the most cruel and savage!

Yours, for Christ and Humanity,
AMOS TOWNSEND.

LETTER FROM ONE OF THE JUBILEE SINGERS.

This letter, which was not intended for the press, we give as an illustration of the spirit that animates the singers—their desire for the elevation of their race, and their trust in God as the ground of hope:

SPRINGFIELD, Ill., May 27, 1872.

Kind friend: I enclose in my note the small sum of \$1. for the use of the A. M. A. Please accept it from one who feels a deep interest in their work. We are still doing what we hope is a noble work for the up-building and education of the black race in the South. You will not forget us in your prayers, for we need the prayers of Christian people.

I attended one of the colored churches yesterday in this city, and I found just the same thing here that I find everywhere—"the blind leading the blind." Ignorance and vice prevail among my people. Remember them at the throne of grace.

Your friend,
ISAAC P. DICKERSON.

RECEIPTS

FOR MAY, 1872.

MAINE, \$251.42.

Dennysville. Cong. Ch. to const. A. L. R.	
GARDNER, L. M.	\$ 24 00
Farmington. Cong. Ch. for a Teacher	50 00
Kennebunk. Cong. Ch.	40 00
Litchfield. "H."	2 00
New Sharon. Cong. Ch.	24 00
Portland. State St. Cong. Ch.	102 67
Vassalborough. E. B. W.	1 00
York. First Cong. Ch.	7 75

NEW HAMPSHIRE, \$403.72.

Amherst. Miss Eliza Kenny to const. Mrs. C. L. HUBBARD, L. M.	30 00
Auburn. M. E. B.	1 00
Candia. Cong. Ch.	29 00
Concord. First Cong. Ch. \$96.97 to const. Mrs. EMILY H. PAIGE, Mrs. BELLE H. KITTREDGE and Mrs. MARY E. MARSTON, L. M's.—J. Hamilton \$20. for Atlanta U.	116 97
Dublin. Mrs. L. B. Richardson	10 00
Fisherville. J. C. M.	1 00
Harrisville. "A Friend" \$5., Mrs. C. S. H.	\$1. 6 00
Henniker. Cong. Ch.	40 00
Kingston. Rev. J. C.	1 00
Mount Vernon. "A Friend."	10 00
New Market. Cong. Ch.	22 00
Orfordville. Cong. Ch. bal. to const. BENJAMIN H. NILES, L. M.	19 00
Peterborough. Union Cong. Ch.	30 00
Salmon Falls. Cong. Ch.	9 18
Short Falls. J. W. C.	1 00
Tamworth. Miss S. M. K.	1 00
West Concord. Cong. Ch.	13 00
West Lebanon. Cong. Ch.	23 57
Winchester. Mrs FANNIE B. FROST to const. herself L. M.	40 00

VERMONT, \$875.10.

Bethel. Cong. Ch.	12 33
Bradford. Cong. Ch.	18 95
Castleton. First Cong. Ch.	33 70
Clarendon. Cong. Ch. \$36. and Sab. Sch. \$4. to const. Mrs. N. J. SMITH, L. M.	40 00
Danby 4 Corners. "A Friend."	5 00
Dorset. Cong. Ch. \$32.65, Cong. Sab. Sch. \$26. to const. Miss MARIA HOLLEY, L. M.	58 65
Grafton. Mrs. E. B. Barrett \$2., "A few Ladies" \$8.	10 00
Jericho Centre. Cong. Ch.	5 00
Pittsford. "A Friend."	2 00
Royalton. A. W. Kenney, for a pupil Atlanta U.	20 00
Rupert. Rev. J. Garland.	3 00
Saint Albans. Cong. Ch.	486 82
Wallingford. Cong. Ch. \$50., Cong. Sab. Sch. \$14.	64 00
West Brattleboro. Cong. Ch.	23 30
West Randolph. Cong. Ch.	26 35
Windham. Cong. Ch.	46 00
Windham Co. "A Friend."	20 00

MASSACHUSETTS, \$3,285.25.

Abington. First Cong. Ch. \$226., G. W. N. (a gold dollar) \$1.12.	227 12
Andover. "Friends" \$67.15, Abbott Fem. Academy \$10.65, for Library Fisk U.	77 80
Belchertown. O. W.	1 00
Berkley. Abijah Hathaway for a Room.	20 00
Boston. Mrs. SALLY PERRY \$80. for Brewer Normal School and to const. herself and Mr. & Mrs. Rev. J. P. Bixby, L. M's.—Union Ch. \$66.18, Ann Miller \$5., Mrs. Erving \$5., "Friends," by Rev. M. E. Strieby \$2.25, Hallett, Davis & Co. half cost of Grand Piano val. \$600. Stool and Cover val. \$12 50.	158 43
Boston Highlands. "Friends" for Fisk U.	19 00
Brimfield. Cong. Sab. Sch. \$13.06, Mrs. P. C. Browning \$10., Mrs. J. S. Upham \$2.	25 06

Brookline. "S. A. & E. H. C.".....	35 00	CONE, Mrs. GEORGE W. CHENEY and	
Buckland. "A Friend".....	25 00	JAMES R. PITKIN, L. M.'s.....	126 10
Chelsea. Central Cong. Sab. Sch. for At-		Middletown. A. Doolittle.....	10 00
lanta U.....	22 30	New Britain. Mrs. M. M. Davis for Berea C.	5 00
Chicopee. First Cong. Ch.....	18 68	New Haven. "A Friend" \$10., E. Towns-	
Curtisville. Cong. Ch.....	16 50	end \$3.....	13 00
Dedham. Allen Cong. Ch.....	92 75	North Manchester. Cong. Sab. Sch.....	10 00
Dudley. Mary L. Dodge.....	2 00	Norwalk. Mrs. James C. Rice for Atlanta	
Easthampton. Payson Cong. Sab. Sch. for		U.....	12 00
a Teacher.....	100 00	Norwich. Miss Lizzie Greene for Atlanta	
Fall River. Central Cong. Ch.....	221 21	U.....	50 00
Franklin. Cong. Ch.....	168 47	Rockville. Second Cong. Ch.....	165 35
Georgetown. First Cong. Ch.....	35 15	Southbury. Cong. Ch.....	16 25
Grafton. E. N. Force.....	3 00	Terryville. ESTATE of Jason Skinner, by	
Greenwich. C. P.....	1 00	Elizur Fenn, Admr.....	285 41
Groton. Union Cong. Ch.....	52 30	Vernon. ESTATE of Mrs. Eveline B. Ham-	
Harvard. Cong. Sab. Ch., box of Books.....		mond \$67.68, Cong. Ch. \$49.32, by Allyn	
Hinsdale. Cong. Ch.....	111 25	Kellogg.....	117 00
Hyde Park. Mr. Weld, bbl. of C. for Gen.		Weston. Rev. Z. B. Burr to const. EDWIN	
Berney.....		BEERS and DEB. DAVID L. COOLEY L. M.'s	60 00
Lawrence. Central Cong. Ch. for Room		Windsor Locks. Cong. Ch.....	90 78
Atlanta U.....	25 00	— "Acts xx: 35" for a room in Tal-	
Lowell. John St. Cong. Ch. \$74.41, High		ladega C.....	25 00
St. Cong. Ch. \$91.77, Mrs. W. B. \$4.....	170 18		
Leicester. Cong. Ch.....	37 70		
Malden. "A Friend".....	10 00		
Manchester. "Friends" \$100, Cong. Ch.			
\$44.90.....	144 90		
Marshfield. First Cong. Ch.....	41 60		
Minot. Cong. Sab. Sch. \$20., Rev. Joseph			
Smith \$5.....	25 00		
Medway. ESTATE of Mrs. Abigail A. Hard-			
ing, by Theodore Harding, Ex.....	450 00		
Milton. E. G. Mc E.....	1 00		
Nantucket. Ezekiel Hallett.....	15 00		
New Bedford. First Cong. Ch.....	5 00		
Newbury. First Cong. Ch. \$26.55, Byfield			
Cong. Ch. \$6.91.....	33 46		
Newton. Ladies, 2 bbls. and 1 box of C.			
Newton Corner. Freedmen's Sew. Circle,			
bbl of C.....			
North Bridgewater. H. M. Littlefield.....	10 00		
North Hadley. Cong. Sab. Sch.....	23 00		
North Middleborough. Cong. Ch. to const.			
MISS LOUISA E. HATHAWAY, L. M.....	36 50		
Phillipston. Rev. C. F. Morse.....	10 00		
Prescott. Cong. Sab. Sch.....	10 00		
Salem. Tabernacle Ch.....	104 28		
Sunderland. "Miss Sarah A. Hunt for At-			
lanta U.....	10 00		
South Attleborough. Ladies, b. of C.....			
South Hadley. Members Mount Holyoke			
Sem.....	12 00		
Springfield. First Cong. Ch. \$106.45, "A			
Friend" \$50.....	156 45		
Sudbury. Ladies Missionary Soc., box of C.			
Templeton. Justin Lamb.....	2 00		
Westborough. Ladies Sew. Soc. for At-			
lanta U. \$50.—BEQUEST of Fannie E.			
Goodell \$25.....	75 00		
West Brookfield. Young People of Cong.			
Ch. for Atlanta U.....	25 00		
Wellesley. Cong. Ch.....	58 61		
West Medway. Cong. Ch.....	97 00		
Wilbraham. Cong. Ch.....	20 60		
Williamsburgh. Cong. Ch.....	43 55		
Worcester. Plymouth Cong. Ch. \$125. (\$25.			
of which for Plymouth Ch. Montgomery,			
Ala.)—Central Cong. Ch. \$75.....	200 00		

RHODE ISLAND.

Providence. Josiah Chapin..... 50 00

CONNECTICUT, \$1,278.23.

Cheshire. Mrs. Eliza Bull for Atlanta U..... 50 00
 Colchester. First Cong. Ch. for Sunday
 Schools..... 10 00
 Fairfield. First Cong. Ch..... 85 48
 Fair Haven. First Cong. Ch. \$51.46 to
 const. WILLIS HEMINGWAY JR. L. M.—
 Miss E. W. Abbott \$33. for Atlanta U..... 84 46
 Guilford. Mrs. Geo. Bartlett..... 6 00
 Old Lyme. S. H. Sill \$20., M. Sill \$10., W.
 E. Coult \$5, A. T. \$1. for a Teacher..... 26 00
 Orange. Cong. Ch..... 20 00
 Manchester. First Cong. Ch. to const.
 DEB. R. R. DIMOCK, Miss MARY W.

NEW YORK, \$2,546.89.
 Auburn. H. B. S. \$1, Mrs. C. L. P. \$1..... 2 00
 Albany. Mrs. J. T. D. Carner..... 5 00
 Ballston. Miss O. Gilbert..... 3 00
 Brooklyn. Plymouth Cong. Ch. \$1,707.08,
 North Ref. Ch. \$38..... 1745 08
 Brooklyn. E. D. New Eng. Cong. Ch. to
 const. MARY E. SNOOK and CHARLES AIK-
 MAN, L. M.'s..... 76 06
 Canandaigua. First Cong. Ch..... 75 00
 East Avon. Federal Dana..... 5 00
 East New York. Rev. J. C. Thomas..... 5 00
 Galway. Mrs. A. E. Benton..... 50 00
 Genoa. A. T. Waldo..... 5 00
 Irvington. "A Widow" to const. REV.
 ROLLIN SAWYER, L. M..... 30 00
 Le Roy. Mr. and Mrs. Wm. Calvert \$10.,
 Mr. and Mrs. A. McKwen \$5., Miss M. A.
 Jackman \$5..... 20 00
 New York. D. F. Easton \$50. for a Teacher,
 —"A Friend" \$30. to const. Mrs. JANE
 M. ALCOTT, L. M., Mrs. Stephen Griggs
 \$30.—Charles G. Judson \$25. for a room in
 Talladega C.—Wm. Coursen \$25. Church
 of the Puritans \$15., "A Friend" \$5., "H.
 P. S." \$5..... 185 00
 North Walton. Cong. Sab. Sch..... 21 40
 Orange Valley. Cong. Ch..... 124 14
 Perry Center. Cong. Ch..... 50 00
 Riverhead. Cong. Ch..... 20 00
 Rochester. Mrs. P. R. 50c., Mrs. J. 25c..... 75
 Schroon Lake. James Mitchell..... 2 00
 Seneca Falls. Sebastian Chatham..... 10 00
 Turin. Mrs. Susan McClellan..... 100 00
 West Chazy. Daniel Bassett, Jr. and wife 5 00
 West Groton. Cong. Sab. Sch..... 7 46

NEW JERSEY, \$137 50.

Elizabeth. Mrs. E. W. Saunders \$10., Mrs.
 Rev. E. Corwin \$5., M. M. C. (Hanover)
 \$1. for a pupil in Atlanta U..... 16 00
 Colts Neck. Ref. Ch..... 4 00
 Irvington. Miss Rhoda Underwood to
 const. ALBERT N. THIESHER L. M..... 30 00
 New Jersey. First Cong. Sab. Sch. for a
 Teacher..... 87 50

PENNSYLVANIA, \$1,047 51.

Darlington. Geo. McE..... 1 00
 East Nottingham. Fred. Darlington and
 Philip J. Darlington \$10. ea..... 20 00
 Harbor Creek. Rev. G. W. C..... 1 00
 Mercer. Miss Sarah Pew..... 5 00
 Philadelphia. Mrs. George H. Stuart for
 room in Atlanta U..... 25 00
 Pittsburgh. ESTATE of Rev. Chas. Avery
 \$970.51, for Mend M.—Plymouth Cong.
 Ch. Miss. Ass'n \$25. for Talladega U..... 995 51

KENTUCKY.

Louisville. Rent..... 90 00

TENNESSEE, \$834.

Chattanooga. Mrs. E. O. Tade for Atlanta U.....	6 00
Memphis. Le Moyne Inst.....	247 00

NORTH CAROLINA, \$315.78.

Nashville. Fisk University \$581, I. P. D. \$1.....	581 00
Dudley. Sale of Land.....	132 50
Plymouth. A. Hicks.....	3 00
Wilmington. Public School Fund \$130., Will-ton School \$1.85, Other Sources \$43.43.....	189 28

SOUTH CAROLINA.

Charleston. Avery Institute \$180., Other Sources \$6.....	186 00
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GEORGIA, \$2,624.45.

Atlanta. Atlanta U. \$1,228.—J. C. Peck & Co \$500. for wing of Atlanta U.—Col. J. R. Lewis \$11., Other Sources \$99.75 for Atlanta U.—Public School Fund \$300., Other Sources \$5. for Storrs Sch.....	2143 75
Augusta. S. B. B.....	50
Macon. Lewis High School \$112.85—Rev. E. E. Rogers \$10. for Atlanta U.....	122 85
Savannah. Beach Institute \$330.10, Other Sources \$27.25.....	337 35

ALABAMA, \$1,430.20.

Columbiana. Walter Crafts for Atlanta U. Talladega. Talladega College \$274.25, Other Sources \$12.25.....	286 50
Marion. Lincoln School \$63.20, Other Sources \$11.....	74 20
Mobile. Emerson Inst.....	95 75
Montgomery. Public School Fund \$380., Other Sources \$4.50.....	384.50
Selma. Public School Fund \$575., Other Sources \$1.25.....	553 25

FLORIDA, \$25.23.

Fernandina. J. G.....	1 00
Jacksonville. By C. E. Williams \$23.23, R. L. B. \$1.....	24 23

LOUISIANA.

New Orleans. Straight University \$131.50, Howard Church \$1.50.....	133 00
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MISSISSIPPI, \$59.55

Aberdeen. Mrs. L. A. R.....	25
Natchez. Mrs. L. A. G.....	1 00
Tongaloo. Freedmen.....	58 30

MISSOURI.

Fulton. E. Nichols.....	1 50
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TEXAS, \$108.75.

Corpus Christi. Rev. A. Rowe.....	10 00
Galveston. Freedmen.....	97 75
Paris. Freedmen.....	1 00

OHIO, \$392.

Atwater. Maria Sheets.....	2 80
Henning's Mill. S. N. C.....	1 00
Johnsonville. Mrs. Sally Bascom \$30. to const. Miss SARAH E. BUSHNELL, L. M., Cong. Ch. \$11.....	41 00
Mallet Creek. Cyrus Dunbar \$10, E. A. Branch \$5, Mrs. A. D. \$1, W. M. 5 c.....	16 50
Mount Perry. Miss E. A.....	25
Nelson. Dea. Harvey Pike \$2., Rev. Henry Matson \$2.....	5 00
Oberlin. Mrs. C. L. Tambling.....	5 00
Painesville. Lake Erie Fem. Sem. for a room Talladega C.....	25 00
Plato. "A. D. B. bal. L. M. of E. E. B." Tallmadge Cong. Sab. Sch. for a room Talladega C.....	15 00
Sandusky. First Cong. Ch.....	41 00
Springfield. J. D. Nichols and family.....	32 45
Willoughby. Mary P. Hastings.....	2 00
	5 00

ILLINOIS, \$250.19.

Aledo. Cong. Ch. (ad'l.).....	1 50
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Byron. Cong. Ch.....	26 00
Cambridge. Cong. Ch. (ad'l.).....	20 00
Chicago. Plymouth Ch.....	68 17
Crystal Lake. Cong. Ch.....	12 91
Dixon. C. A. Davis.....	5 00
Edmond. F. Miles.....	5 00
Evanston. Cong. Ch. (ad'l.).....	2 00
Farmington. Cong. Ch. (ad'l.).....	5 25
Galesburg. Mrs. Julia T. Wells, bal. to const. E. T. Wells, L. M.....	15 00
Metamora. "A. C. R.".....	5 00
Mount Pleasant. Cong. Ch.....	5 00
Lacon. Mrs. Turner.....	5 00
Lawn Ridge. R. W. Gilliam.....	5 00
Ottawa. First Cong. Ch.....	3 25
Pays m. Cong. Ch. (in part).....	38 00
Princeton. "Rev. R. B. H.".....	5 00
Rockford. First Cong. Ch.....	23 11

MICHIGAN, \$222.95.

Almont. Cong. Ch.....	20 00
Detroit. Jeff. Av. Pres. Sab. Sch. for Men- di M.....	20 00
Grand Blanc. Mrs. S. B. Parsons, to const. Edward Dorr Parsons, L. M.....	30 00
Hudson. Cong. Ch. to const. Rev. B. D. CONKLING, L. M.....	35 20
Kalamazoo. J. W.....	25
Niles. B. S. R.....	50
Romeo. Cong. Ch.....	106 00
Saint Clair. Benjamin Bissell and Nancy H. Bissell.....	10 00
Tuscola. Rev. H. E. A.....	50
West Geneva. Dr. C. C. T.....	50

WISCONSIN, \$301.08.

Bangor. Welsh Cong. Ch.....	5 20
Beloit. First Cong. Ch.....	60 40
Delavan. Cong. Ch.....	80 27
Eldorado Mills. Collected by L. M. S.....	2 50
Fond du Lac. Cong. Ch.....	97 50
Fish Creek. Welsh Cong. Ch.....	4 10
Geneva. Presb. Ch.....	35 45
Oshkosh. Welsh Cong. Ch.....	6 63
Racine. C. N.....	50
Ripon. M. M. C.....	1 00
Rosendale. Welsh Cong. Ch.....	5 93
Westfield. C. Caldwell.....	2 00

IOWA, \$77.25.

Buckingham. "Friends," by Rev. B. Roberts.....	12 00
Cass Cong. Ch.....	11 75
Fairfield. Cong. Sab. Sch.....	9 50
Green Mountain. Cong. Ch. bal. to const. Dea. J. Jones, L. M.....	5 00
MacGregor. Woman's Mission Soc. bal. to const. Mrs. M. P. McLAURY, L. M.....	27 00
Tipton. Cong. Ch.....	12 00

KANSAS, \$126.

Grasshopper Falls. J. Hillyer and others \$1. ea.....	6 00
Osawatimie. "A friend," to const. Mrs. SARAH DICK, Mrs. MARTHA WALLACE and Mrs. MARY ADAIR, L. M's.....	100 00
Wakefield. Rev. Wm. Todd.....	10 00
Waubunsee. Cong. Ch.....	10 00

MINNESOTA, \$81.97.

Leech Lake. George Bonga.....	10 00
Minneapolis. Plymouth Cong. Ch.....	13 40
Saint Paul. House of Hope Miss Soc. \$20. for Barnes Inst. and \$20. for Pine Bluff.....	40 00
Zumbrota. First Cong. Ch.....	18 57

NEBRASKA.

Butler Co. First Cong. Ch. by Rev. A. D.....	15 00
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SANDWICH ISLANDS.

Hilo. Hawaiian Ch. \$50, Rev. Titus Coan \$50.....	100 00
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Total. \$17,650.52

Wm. E. WHITING,

Asst. Treas

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting books* for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 204 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.